3:Huntingford E-3 (1921-1928)929 FLA Dorobo FLA

Names.

Before a child is born, the spirit of an ancestor is called upon, and the child receives the name of that ancestor, which he retains throughout his life.[1] An elevenclan, a man becomes *Arap* (*asoon*), "Son of (Bo-and-so)," e.g. a boy named Kipon, whose father's name is Kimirilig, becomes Kipon arap (K)imirilig, and is known as *Arap* (K)imirilig. Both the masculine and feminine names are mostly Nandi.

Circumcision. (Tum,[a] K.)

The customs connected with circumcision seem to be very similar to those of the Nandi. Boys are circumcised at intervals of about ten years; the ceremony takes place after harvest, about October, when extra food is bought from the Nandi; the actual operation is performed in the early morning. In the case of girls, a circumcision is held when there are sufficient girls in a district of an age to be circumcised; only the clitoris is removed. Circumcision, as among the Nandi, and in ancient Egypt, is a form of initiation into manhood or womanhood, and a preparatory to marriage.

Marriage.

It is usual for Dorobo to have only one wife, as they are unable to support more. The price of a wife is paid chiefly in honey-wine. Before marriage the suitor gives to the girl's father so much honey-wine "as four women can carry." He also gives the parents honey-wine year by year after marriage, and he must give the father rope (*sambut*, pl. *sambutsiek*) made of the skin of the black monkey (*Colobus ellipsodactylus*). Nowadays, if a Dorobo has any cattle, he sometimes takes a second wife.

Death.

When a Dorobo dies, his body is taken out into the forest, about 200 to 300 yards from his hut, and left for the hyænas (*kimarokik*) to devour.

Miscellaneous.

When a Dorobo thanks a person, he spits in the direction of the person, with or without saying "*Kongoi*," K. ("Thanks").

The Dorobo call each other in the forest by blowing horns of water-buck (*chemlit*, K.).

Salutations:—

(a) Of greeting:—To men, "*Sopoi*"; answer, "*Chem-le*" (double). To girls and women, "*Tilimongo*"; answer, "*Eji*."

(b) Of farewell:—"*Saisoo*" (good-bye); answer, "*Saisoo ak ingo*" (good-bye to thee), or, "*Saisoo ak ahool*" (good-bye to you).

Except "*Chem-le*" as the answer to "*Sopoi*," these are the same as in Nandi.

[1] The Nandi also give children "spirit names" (*kemet ap ailit*, which, however, are seldom used. Vide infra.

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7. Names

A Dorobo man has normally at least four names: (1) spirit-name, (2) [illegible] (3) nickname, (4) patronymic, though he does not use them all.

(1) Spirit-name. The choice of a spirit-name, *kotut ap ceweekit* (or, *ceik*), may be determined in one of three ways: (a) a pregnant woman may dream that an ancestor of her husband's visits her and tells her to call the child after him; (b) after the child is born, the father calls in his brother and his wife, and one or two other near relatives on the paternal side, and they recite a number of names borne by their ancestors, pausing after each name; when the child sneezes, the name last spoken is given to it, this being one of the ways in which the ancestors indicate their will in the matter of names; a little snuff is blown up the child's nostrils to make sure that it does sneeze; (c) by taking the name of a relative in the next generation but one, as in the case of Arap Maiing's family, whose spirit-names were chosen in this manner:

Father's father:	Kipee	
Father:	Kimining	
Himself:	Kimapa	Kipee
His son:	Tiongol	Kimining
His son's son:	not yet (still in the womb)	Kimapa
		Tiongol

The second and third methods seem to be the commonest, and their use depends on family custom; the first method was described to me, but I believe is seldom used. The spirit-name once given is never spoken, and is known only to the bearer and those who were present when it was given; its purpose is to link the bearer with a specific ancestor, and to ensure remembrance of his name.

(2) Porridge-name. This term is borrowed from the Nandi, who call it porridge-name because it is given at the time when a child is first fed with porridge or gruel (*kimat* are research). There are two methods of choosing this name. The father's parents, if alive, and other elderly paternal relations, meet in the father's hut; they drink beer, which is not shared by the child's father and mother. The father's mother, or some female relative on the paternal side, then holds the child in her arms and says, *Kibaria Nowa*, "we call you [such and such a name]", announcing a name which the relatives have chosen from either (a) some circumstance connected with the child's birth, like the time of day when it was born, or some recent action of its father's; or (b) the name of an ancestor of the next generation but one, as in the case of spirit-names; this second choice is made when spirit-names are not based on the alternate generation system.

(3) Nicknames. This is not an essential name, for all do not have a nickname. When given, it is generally derived from some physical peculiarity or habitual action of the person concerned, like *Kipkurum*, "left-handed", *Kimoroket*, "he cook", *Foregonay*, "bowlder".

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(6) The patronymic. This is the equivalent of a surname, and consists of the father's personal name preceded by the word *kimāt*, "son of", though sometimes a nickname is used instead of the personal name. Younger sons, however, do not as a rule take their father's personal name, though they may take his nickname, but often choose a name alluding to some circumstance in their life, as in the case of Arap Maiyo's younger brother Kimutai, who, having had to make a long journey to be circumcised, called himself Arap Ruto, "son of he made a journey". The complete series of names (not always borne, nor always circumcised) belonging to the father of Ole, who was generally known as Arap Ngetuegem, was Pudiaria Sitiki Kipkurere arap Ngetuegem, the first being his spirit-name, the second his personal name, the third his nickname, and *Arap Ngetuegem* his patronymic.

On the subject of naming children, Arap Maiyo said in 1935, "My wife gave birth to a child about three months ago, it is true, but we have not named it yet, because we have not sought for a name, and we shall not do so till she has had another child. When the next child has been born, we shall give this one a name about seven days after the birth of the new one. If she does not have another child, we shall wait till this one can walk, and then we shall name it. But everybody does not do like this nowadays, for Arap Kirui (Lumbwa) has a daughter only six months old, and they have already named it Cepkosi, and his wife has not yet had another child. This baby was called Cepkosi because the father was working on a farm". (Kosi from Swahili *kazi* = work).

8. Marriage with Nandi

Circumstances are forcing Dorobo to marry Nandi women to a greater extent than formerly, and Nandi are also, conversely as it may seem, marrying Dorobo women. We do not know the frequency of such marriages in the old days, but some figure for the present day can be obtained from my census and genealogies. Of 38 recorded marriages of Dorobo with Nandi and other tribes of the Nandi group,

5 were of Dorobo men with Nandi women;
3 were of Dorobo men with Kipsigis and Terik women;
30 were of Dorobo women with Nandi men;
1 was of a Dorobo woman with a Kipsigis man.

Of six Dorobo who married Nandi and Terik women, three lived in Nandi; and of ten Dorobo women who married Nandi, three lived in Nandi. There is thus a tendency on the part of Dorobo men to look for wives abroad owing to shortage at home, and on the part of Dorobo women to marry Nandi because of the poverty of the Dorobo and their occasional inability to find the material for bride-payment, with the result that even the women rarely get married to men more inferior to Nandi.

[illegible]

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[illegible]

[illegible]

95.

C46 Name-giving or adoption of names boys, girls, human, married women, parents.

553 The Wandandéi are not so extravagant with names as the Ilmeni. As soon as the upper incisors of the child — boys and girls — come through, it receives from the mother or a small host a name that remains the principal name for its whole life. As soon as a boy can crawl, the father gives him a second name, with which only he calls him. Neither among the Aré nor among other Wandandéi did the author find names peculiar to these natives, the people here them that we were familiar with among the Ilmeni. To the question as to the reason that determined the choice of names, they usually answered: "As ancestral and worthy Ilmeni was called then." If all a woman's previously born children died, the newborn child is given the name Kaiin.

[971] The girl, at her marriage, is given a second name by her husband, outside of whom, however, no one calls her by it. After a brave deed performed in hunting his companions give the delivering a name corresponding to the one that the at received after killing an enemy in war. The occasion is often the slaying of an elephant, to which the names of other [illegible] or friends refer. The heroes refer to the appearance of the elephant meat, which, because of the white (= silver) fat, looks speckled (gai). The latter indicates that the elephant was shot in the passive rest called ya mala. Another name is ai ehy dzai (Ilmeni word), i.e., the one who does not hold back, but rushes ahead. The one who has been away from the camp for considerable time on a greater hunting expedition is called ai dzjai upon his return, a name that the one who has joined the Ilmeni for a period of time also receives.

[971] 553 [illegible]

555 After the birth of the first child, the parents are named after it. For example, if the child is called Bataigan, the father is designated as ang Bataigan (father of B.), the mother ema B. (mother of B.). After the death of the first child, the parents, in like manner, are [illegible]

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named after the oldest living child. Among the Asá one likewise finds the custom whereby the son, after the father's death, is called by his name.

[Ins]

VII.

GGG Circumcision of the boys. -- Age classes. -- Organization of the circumcised young men. -- Circumcision of the girls.

The circumcision of the boys and girls is exactly the same as among the Masai and takes place at the same time as that of the Masai boys. The newly circumcised boys (kapolendo, kapolendi) form an age class (ekiolodigi), which however is quite distinct from that of the Masai. For two to three years after their circumcision the boys are called kanonyi (dim. kanonodigi), corresponding to the el kanoni of the Masai. When the latter become el moran, the former correspondingly become ildonyo (dim. ildonyodigi), and later, with their marriages, ildilos (dim. ildilodigi), corresponding to the el moruak of the Masai. The kapolendi dress exactly like the el oloiboni, and, like them, they set out to hunt small birds, with the skins of which they adorn themselves. When the corresponding age class (el kanoni) of the Masai gets a new name, that of the Asá adopts it also. They cling to their old customs even when their present mode of life makes them unnecessary. The reason the Wandorobbo have no terms of their own for the age classes is -- also according to their own explanation -- that the el oiboni, whom the Asá also call ollaruni, does not give them any and would regard it as extremely audacious if these poor, despised people came to him with such a request. The ekiolodigi also choose their head -- the el ayoni of the Masai -- who here is called olig or laiboloi or also ayoni. As among the Masai, this is an honorary position without duties, but have without any privileges either. Then the kiroo kidigi, whose rank is chiefly to settle disputes, corresponds to the el ogiyeoni of the Masai. The kidigi corresponds to the el oiboni of the Masai. He is the leader in hunting, especially on larger expeditions, which often lead the young Wandorobbo in pursuit of elephants far from their camp. Only one who, in hunting

1. [Chief of the Masai people, and according to Berber, also chief of the Asa--Amalyst]